

CHRISTIAN INTELLIGENCER.

Published every other Saturday Morning, at the Argus Office.....R. STREETER Editor and Proprietor.

ONE DOLLAR PER ANNUM.]

"I AM SET FOR THE DEFENCE OF THE GOSPEL."

[PAYABLE IN ADVANCE.]

VOL. V.

PORTLAND, SATURDAY, OCTOBER 22, 1825.

No 11.

Practical.

FOR THE CHRISTIAN INTELLIGENCER.

REPENTANCE.

Repentance is a christian exercise that is explicitly taught in the scriptures and constantly recommended to our practice and attention. But, notwithstanding, it is the subject of much discourse, its nature, it is believed, is but little understood. There are many, who imagine that repentance consists in subjecting the body to great pains, inconveniences, and deprivations, for the mortification of the flesh: hence, many fast often, and appoint certain days "to afflict their soul and bow down their head like a bull-rush." Others think that repentance consists in a sorrow for the past, and a determination that their future conduct shall be "as it becometh the gospel of Christ." But all this falls far short of genuine repentance, unless that determination be carried into effect. We may express a thousand wishes that we had not indulged in vicious practices, and as many determinations that we will reform, and all to no purpose, unless there be a practical turning away from our sins, and an aversion to them as heinous.

Thus, it will be perceived that sorrow for any action is not repentance; for we are told that, "Godly sorrow worketh repentance unto life, but the sorrow of the world worketh death." By which we learn that sorrow is the cause, and repentance the effect. This repentance implies a change of conduct for the better, which is produced by godly sorrow for the past; the effect of which is moral life. But a sorrow for any crime, simply because it gives us pain, or exposes us to punishment, only "worketh death," or is an evidence of our condemnation. Thus to repent of our sins is to forsake them and pursue a virtuous course. It does not consist in a confession of great wickedness and depravity; nor in a profession of a change of heart and an aversion to sin and a love of holiness; but, "in breaking off our sins by righteousness, and our iniquities by turning unto the Lord." St. Paul says, "The times of this ignorance God winked at, but now he commandeth all men every where to repent." The repentance here enforced is a change of faith and practice. The people, being "wholly given to idolatry," were called upon to repent, by casting away their graven images; and by believing in, and serving, the one only living and true God. This exhortation of the apostle, is very applicable to the religious world in the present day. How many absurd ceremonies, contradictory systems of religion, and false notions of the character of our heavenly Father are extant in the world. What a wide field is here presented for the exercise of spiritual repentance and reformation! All men are now called upon to "testify repentance toward God, and faith toward our Lord Jesus Christ," by forsaking their sins, renouncing their errors, and changing their practices.

In this sense, St. Paul repented of his pharisaical righteousness and false doctrines, when he was separated from his "mother's womb," (or Jewish church) and called by the grace of God to be an apostle of the Gentiles. He says, "those things that were gain to me I counted loss for Christ," &c. He alludes to his birth, for he was "an Hebrew of the Hebrews;" and to his education and attainments, for he was bred strictly a "pharisee," and "touching the righteousness which is in the law blameless." All these things he accounted nothing that he might know Christ, "and have on his righteousness," even, "the righteousness which is of God by faith." Let every pharisee go and do likewise.

Thus it appears that the scripture signification of repentance is a change of faith or of practice. The repentance of God, so often mentioned in scripture, means no more than a change in his visible dispensations. He is not susceptible of grief or sorrow; although it is said, "They grieved God in the desert, and limited the Holy One of Israel;" and, "that it repented him that he made man," &c.

We read, God is not man that he should lie, nor the son of man that he should repent. There was a great change in God's dealings with the Antediluvians: whereas he had given them life and all the blessings they enjoyed, he deprived them of the same and gave them death. This change is called repentance, and the language is adopted to the capacity of the people of that age, and shows that mankind have likened God to themselves, and supposed that he is changeable and alternately pleased and displeased with his creatures, whereas, "he is of one mind and none can turn him." Agreeable to this explanation of repentance, it is said, that, "Esau found no place of repentance though he sought it carefully with tears." The meaning of the passage is, he found no way to change his condition, or regain the birthright which he had sold for one morsel of meat, though he sought to effect it carefully with tears. Notwithstanding his condition was unalterable and the promise descended through the seed of Jacob, yet Esau, who experienced great grief and "lifted his voice and wept," had the promise of as great temporal blessings as his brother Jacob. Although Esau wept bitterly, yet he found no place of repentance, by which we again learn that great sorrow or grief is not repentance. The repentance of Judas is another case in point. We read, "Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned, in that I have betrayed the innocent blood." Here is not only a confession of guilt, but a change of conduct in actually restoring the price of innocent blood. By the grief and surprise of Judas, when he saw that Christ was condemned, and the confession that Jesus was innocent, it is evident that he never intended that Jesus should have been condemned to the cross and literally executed. Now if grief be any proof of repentance, Judas was greatly exercised thereby; if the restoration of ill-gotten property be any evidence, the case of Judas affords this evidence. It is supposed that Judas committed suicide, and therefore, that his condition is remediless. But as the act itself (admitting the supposition of self-murder correct) is an evidence of insanity, and insanity is not a crime, we should recollect that the scriptures are entirely silent as to any punishment for those who are left to perform that fatal act. One thing is evident—Judas gave better proof of repentance than many persons do, who are pronounced hopefully converted; who having wronged the widow and fatherless of their right, and defrauded the hireling of his wages, and arisen to eminence and wealth on the ruins of others, come out and make a public profession of religion, confessing their past guilt and promising to reform; but never think of making restitution to those they have wronged or injured.

Indeed, a profession and confession settle all accounts with their consciences and fellow-men and hide a multitude of faults. Our Saviour says, "By their fruits ye shall know them," by which we learn that the actions are the only sure evidence of any change of disposition. When we see a person making restitution to those he has injured, forsaking his former vicious habits, and doing to others

as he would be done unto, we may pronounce him hopefully converted, and a penitent indeed. Finally, we are informed that the goodness of God leadeth to repentance, and that we love him because he first loved us. Thus it is evident that the wrath of God can only lead to impenitence, and that hatred begets hatred. Let us then not only love and repent in word and profession, but in deed and in truth: and as the constant recipients of the bounty and goodness of our heavenly Father, ever aim at the feeble returns of gratitude which we only can make, "in doing justly, loving mercy, and walking humbly before him." K. H****.

FOR THE CHRISTIAN INTELLIGENCER.

ANSWER TO "SERIOUS QUESTION."

MR. EDITOR:

The article in the 9th No. of your paper, current volume, proposed by "Seek Truth," to which this communication is offered as an answer, is entitled to a serious consideration. No christian professor should be indifferent to the moral tendency of the doctrine which he advocates; nor should he meet those inquiries with sophistical replies, which relate to the vital interests of godliness. Therefore, though I cannot hope to offer any thing which will be new to the majority of your readers, yet I will endeavor to manifest as much candor and seriousness, as might be expected from any other direction. The "Serious Question" is divided into several parts; but we shall answer it with as much brevity, as the main object, for which it was proposed, will admit.

Question 1.—"Why is it not enough that God invites all sinners to repent and believe the gospel, that they may be saved; while those who do not shall be damned?"

Answer.—Such preaching as the above is good in its place, we readily admit; but it "is not enough," because God himself, and his Son, and all his inspired servants have done more. See Galatians iii. 8, where something more was thought necessary than "to invite;" for we are told that our doctrine was positively preached on account of its being foreseen that God would bless men through a belief of the truth. But how could men believe the truth, unless it was first proclaimed to them?

The Lord Jesus did more than to invite sinners; he said, categorically, "And I, if I be lifted up from the earth, will draw all men unto me."—Matt. xii. 32. And the apostle to the Gentiles not only exhorted and persuaded, but taught us, as in one breath, how to pray, intercede, give thanks, preach, and believe. See 1 Tim. ii. 1, 2, 3, 4, 5, 6, 7. To the Ephesians he divulged the mysterious will of God, which he had learned by special revelation. Eph. i. 9, 10. Now if we allow sinners to read the Bible, or if we honestly expound it to them, they will be likely to discover the fact, to which I allude. Indeed, "orthodox preacher" must be sensible that the Bible abounds with declarations of the truth, as well as with exhortations.

Ques. 2.—"God says, 'look unto me and be ye saved, all ye ends of the earth;' but do we read that they shall be saved that do not look unto him?"

Ans.—No, we do not; and for this good reason; because JEHOVAH hath declared positively, "All the ends of the world shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before thee."—Psalm xxii. 27. Does not our friend discover something besides invitations? Or has "the Lord" done more than enough?

Ques. 3.—"If a man does not repent and believe the gospel, why should he have the same assurance of salvation?"

Ans.—While a man *disbelieves* the gospel, he has *not* the same assurance as the believer. We ought to preach the truth, as has been before quoted, to unbelievers, that they may be converted, and enjoy the full assurance of hope. It would facilitate this inquiry if the "orthodox preacher" would inform us, *what* the sinner is to believe, if he hears nothing but invitations. Shall he believe that, *if* he believes, he will be saved; without having a proposition presented, to gain his assent? Candid men will not maintain such absurdities.

If the orthodox interrogator is really serious, he will be willing to inform the readers of the *Intelligencer*, how *unbelievers* in general, can be assured of salvation by our preaching, any more than *elect* unbelievers are assured of salvation, by his own ministry. To settle the question at once, I will appeal to his own heart, and inquire whether Universalism affords any assurance to *him*, that he shall be saved, while he disbelieves it. If not, let him tell us how it could have any *worse* effect upon his neighbors, who are also disbelievers.

Ques. 4.—"Now, Sir, is it not most likely that preaching endless misery to the impenitent and unbelieving, is better calculated to do them good, than to preach limited, or no future punishment in another world, to all mankind?"

Ans.—As this question is founded on the supposition that "the multitudes" will not be induced to repent and believe for the present good and comfort of those christian exercises, on account of their "*knowing* nothing of the peace of repentance or of the joy of believing," it will be necessary for me to frame my answer, so as to meet that supposition. Let it be granted, then, for the present, that the sinner will be disposed to neglect the concerns of his soul, so long as he does not know, by experience, the advantages of a true and living faith. And what will be the consequence? Will not every candid reader discover, that it will prove all preaching useless, excepting that, which "the multitudes know" by experience? There would be no propriety in preaching to men, about the joys of an eternal heaven, and the pains of an endless hell. Do not sinners in general, know as much about the peace of repentance and the bliss of faith, as they do concerning a future state of happiness and misery? Now, if to hold up the *former*, can have no beneficial effect, until men realize them by experience, what can we expect to do by exhibiting the *latter* in a theory, which no man *knows* to be true, and, as I charitably hope, very few *believe*. It is a common saying, that an argument, which proves too much, proves nothing.

It is not pretended but that Universalism may have been preached and advocated, in an imprudent manner; and the same may be said of any system which has ever been broached among christians; but we are yet to be convinced that our doctrine, properly exhibited, would have a demoralizing tendency. Let it be shown that a community of men, heartily believing in the doctrine of impartial benevolence, have been as wicked, cruel, and immoral, as some of those which have professed a belief in endless misery, and I will abandon the doctrine at once. But what recommendation is it to a doctrine, for many of its avowed and most earnest advocates to be the most unfeeling and bloody persecutors that ever existed on earth? And I say it, without fear of contradiction, that such *has been the character of thousands*, who manifested an unshaken confidence in the doctrine of endless torment. It will not be pretended that the sword of persecution has ever been more deeply bathed in blood, than when wielded by the advocates of that sentiment, which our orthodox friend would seriously recommend to our consideration and adoption.

A YOUNG PREACHER.

Be always at leisure to do good; never make business an excuse to decline acts of humanity.

Charity is one of the most amiable virtues that we can possess.

Polemical.

FOR THE CHRISTIAN INTELLIGENCER.

To the Rev. Mr. COBB, of Waterville :

REV. SIR—On seeing the notice of your Sermon on Acts 17th chap. 30th and 31st verses, in the *Christian Intelligencer*, I hastened to obtain it, that I might, if possible, get some light on the subject of the Judgment Day. At first, my anxious feelings were very much relieved; but on a more thorough examination of the sermon, and after comparing what you have advanced with scripture and with facts, I am involved in as much difficulty as ever, in relation to that solemn subject. I have therefore concluded to address you, and not for controversy, but for the sake of information, ask you a few questions, which I trust you will answer, in a candid manner. The doctrines of the sermon, which I have seriously considered, are summarily embraced in the 15th page; and as you will admit, are as follows: 1. God's *winking* at the times of ignorance, means, that he suffered *it to remain*. 2. His command for all men every where to repent, means, that *even Gentiles*, as well as Jews, were called on, so to alter their opinions, as to produce a change in their conduct, for the better. 3. The reason why *they* were then—"now called on to repent," was, because God had appointed a day, an indefinite period of time, in which he would judge, i. e. *rule or reign* the world in righteousness, by his Son Jesus Christ. 4. This *judging or ruling the world*, is the day of judgment, which commenced with the ministry of Christ, and will continue till his religion, which is in its nature impartial, shall have become universal. Now, sir, if I have mistook your meaning in the above particulars, you will have the frankness to say so, and point out, *wherein* I have done it. If I have not, I think the following questions must have much weight in the judgment of an enlightened mind.

1. How does Christ rule the world? By the *Laws* of his kingdom, we should naturally conclude. But the first requirement which his judgment sent forth, was, for "all men every where to repent," or turn from idolatry and sin to holiness. Still you will not pretend that "all men" were governed by that law. How then, did Christ rule all the world, or judge them? Did not God still continue to *wink*; or as you explain it, suffer (most of) them to remain in ignorance and sin? and is that the way Christ reigns in his kingdom?

2. But if the judgment day commenced with the preaching of repentance to the Gentiles, and will continue till Christ's religion is universal, then, of course, it has been the reign of Christ ever since. My question therefore, is, *where* did Christ rule, judge or govern the world, during the ages of Popery, priestcraft and all manner of deception and wickedness? Was that a memorable part of the dominion of the son of man? Are we to understand you that, we are reading an historical account of the government of Jesus, when we are wading through rivers of blood, in examining the pages of ecclesiastical history? Does the kingdom of Christ rule in the hearts of those who *deny and persecute* the truth?

3. In what way does the judgment or authority of "that man whom God hath ordained," according to your definition, affect those parts of "the world," who live and die, entirely ignorant of his doctrine, as well as those who reject it to their greater condemnation? *Twenty-five thirtieths* of mankind are not favored, as yet, with a preached gospel; and how great a proportion do you think there is, in Christendom, which is really under the blessed reign of the Saviour? You will not pretend that the Papists and Greeks, and the host of Protestants who misrepresent and try to destroy the *true doctrine* of the gospel, are *now* subjects of his kingdom. For if Jesus *rules men* here, who oppose what you believe to be his truth, and if they continue in his kingdom, how will you prove but that they will eternally oppose him, in the same way?

4. What do you really mean by the phrases, "all men every where," and "the world?" Is it the same *all men* and the same *world*, of whom Christ

is called the Saviour? Now if his *ruling the world* here, means nothing more than your Sermon implies, how will you prove that his *reign* hereafter, will be any more extensive and blissful? It appears to me that your explanation, if admitted, strikes a death blow to Universalism: unless, indeed, "all men" include only now and then one of the human race.

5. Do you believe that the Scriptures, such as Matt. xi. 21, 22, &c. Rom. xiv. 9, and 2 Cor. v. 10, which speak expressly of a judgment day, can be fairly made to apply to your view of the subject? If not, *what* do they mean?

6. By what means do you believe the Saviour of the world will *reconcile, sanctify and save* those, who are not brought under his dominion here? and if he does it by any means whatever, do you *not extend his judgment* into the future, eternal world? and if he rules in that world, as "Sampson and other Judges" ruled *Israel*, in this world, will he not *reward* the wicked as well as the righteous?

By answering my questions, you will, Rev. Sir, confer a favor on
JUS IN.

Christian Intelligencer.

PORTLAND, SATURDAY, OCT. 22, 1825.

"EARNESTLY CONTENT FOR THE FAITH."

MORDECAI'S

PROCLAMATION AND ORATION.

"And MORDECAI went out in Royal apparel, with a Crown of Gold on his Head—and the JEWS had light, and gladness, and joy, and honor."

Esther viii. 15, 16.

We have perused with no ordinary degree of pleasure and satisfaction, the "Proclamation" of MORDECAI, the modern Jew, announcing to his brethren throughout the world, that an Asylum is prepared and offered to them, whereby they can enjoy that peace, comfort and happiness, which have been denied them through the intolerance and misgovernment of former ages. It is admirable for purity and strength of diction, benevolence and magnanimity of purpose. That the *AUTHOR* of this *magnificent scheme* is most deeply and seriously interested in its prosecution, and religiously contemplates the re-organization of the government of that long persecuted and dispersed people, hardly admits of a doubt.

The political principles, moral precepts and maxims which this Proclamation advances, are such as would do honor to "king, prince, potentate," or "governor." "The desired spot in the State of New-York, to which (says *Mordecai Manuel Noah*, Citizen of the United States—Governor and Judge of Israel) I invite my beloved people throughout the world, in common with those of every religious denomination, is called *GRAND ISLAND*, and on which I shall lay the foundation of a City of Refuge, to be called *ARARAT*."

Since writing the above we have been highly gratified by reading the Oration which Mr. Noah delivered at Buffalo, on laying the Corner Stone of his City; and we must acknowledge that, in our humble opinion, it is a masterly performance. It embodies a rich and most interesting fund of information, relative to the *former*, the *present* and even the *prospective* character and condition of the Jews, which is worthy of preservation and frequent attention. This attempt to re-organize and unite, in a national capacity, those dispersed children of Heaven's love and wrath, is, in its nature bold and magnificent, *must be* in its prosecution arduous and

difficult, and may become in its completion admirable and glorious. It will undoubtedly excite sneers among the founders of "meliorating" and "missionary societies," those great would-be saviours of the Jews and of the world; yet we hope and trust that the illustrious "Major," the immortal founder of ARARAT, and "by the grace of God, Governor and Judge of Israel," will not be disheartened in his august undertaking, by a comparatively puny race of scheme-devisers, but with the wisdom, firmness and dignity of a Moses and a Joshua, lead his people through the wilderness to their Canaan in America, "flowing with milk and honey."

METHODISTS IN HOT WATER!

It appears by the last "Christian Repository," that a Methodist minister by the name of Merrill, stated at a Camp Meeting in New Hampshire, before more than a thousand people, that a certain Universalist preacher in Vermont, had acknowledged that he "sincerely doubted the doctrine which he advocated." This is probably the circumstance alluded to in *Zion's Herald*, in the account of the "Camp Meeting at Unity, N. H." Now, for the sake of the case, let us admit the correctness of the Reverend Mr. Merrill's statement. Let the inference follow, that the pretended Universalist is a believer in the Methodist doctrine, in the same ratio that he sincerely doubts that, which he advocates. On whom, then, does the dishonor fall? on the people, whose doctrine the "certain minister" does not believe? Most surely not; but on those whose sentiments he harbors in disguise! Hence, if one preacher, who is really favorable to the sanctifying doctrine of endless misery, can hypocritically preach Universalism, is it too much to believe that an open advocate for an eternal hell, should, with a falsehood in his mouth, preach against Universalism?

But the reader will observe and bear in mind, that the Reverend declaimer did not tell the truth, whatever might be his motive. It was found, on examination, that he alluded to Br. Robert Bartlett, of Hartland, the preacher of the Election Sermon before the Vermont Legislature, and Representative to that body, this year. Mr. Merrill had the story from a brother Methodist, by the name of John Bliss; but Mr. Bartlett, whose veracity, no man of his acquaintance will doubt, positively denies ever having expressed any such doubts to Bliss or any other man, or ever having felt them in his heart, since he first embraced the doctrine. We can hardly frame an apology for such attacks from our Methodist brethren, but we wish to be as indulgent and charitable as possible.

The following notice of the "Dedication," which appeared in the "Oxford Observer," would have been published in our last number, had it not escaped our recollection among the multitude of interesting articles, which were received in a multitude of papers during our absence. And to this apology, the Editor would avail himself of the opportunity, of subjoining a tender of his sincere gratitude to his friends and brethren of various denominations, in Livermore, by whose unanimous consent, he was invited to preach the Dedication Sermon, on that joyous occasion. They are respectfully informed, that, had not previous arrangements, for visiting his aged Parents, and friends, at

the west, and for attending the General Convention, rendered it impracticable, he would have done himself the pleasure of complying with their request. But he would congratulate them, and the congregation who were present, that their disappointment was of a peculiar kind; and, as we have reason to believe, from common report of the Sermon and other performances, tended to the furtherance of the gospel and of christian liberality, in that section of the vineyard.

DEDICATION.—The meeting-house lately erected in East-Livermore, by the Universalists, Methodists, and other denominations of christians, was, on the 8th ultimo, dedicated to the worship of God. An able and interesting discourse was delivered by Rev. George Bates, from St. John iv. 23, "But the hour is coming and now is, when the true worshippers shall worship the Father in spirit and in truth, for the Father seeketh such to worship him."—Rev. Mr. Atwell and Rev. Mr. Hayes were present and took part in the services. The music was excellent; and the performances throughout were solemn, appropriate and impressive; manifesting a spirit of liberality and benevolence that does honor to the christian profession.

ORTHODOX CONFESSION.

"The self-righteous Pharisees were doubtless surprised and offended, at being told that the publicans and harlots should enter the kingdom of heaven before them, and, too often, in the spirit of self-complacency, are the best of us at the present day, found to manifest a similar feeling."

Whether the above humbling confession, from one of the public tongues of orthodoxy, the *Western Recorder*, proceeded from that spirit of hypocrisy for which the "self-righteous Pharisees" were notorious, or from the poignant stings of a wounded conscience, is not for us to say. But we are constrained to agree with the orthodox confessor, that, be his motives what they may, we believe he has once told the truth.

METHODIST LIBERALITY.

We are happy to learn by the "Telescope," that the Methodist Church in Providence, dismissed a Mr. O. Remington, from their communion by request, as a believer in Universalism, in the following words, viz: "Voted, Br. O. Remington be dismissed, agreeably to his request. And we further state, we know nothing against his moral character." It is hoped that others will do likewise.

REMOVAL.—We learn by the Gospel Herald, that Br. ABNER KNEELAND has removed to the City of New-York, and has commenced his labors in the Second Universalist Society in that place.—May his ministry be attended with abundant success.

NOTICE TO EDITORS.—The Editors of the "Universalist Magazine" have notified the Editor of the "Candid Examiner," that he credited a piece of poetry, to "S. Finch," which was written by "H. B." Now by the light of example, we would inform those Editors, that two articles, on a preceding page of the same paper, which they credited to the "Gospel Truths," (a new publication surely,) originally appeared in this paper.

ERRATUM.—In the Address to Prof. Chapin, in our last, 2d line, for "1825" read "1823."

TO CORRESPONDENTS.

"JUSTIN" is requested to bear in mind, that controversial articles for our paper, must be suitably brief; and that we have shut our columns against all dispute about future limited punishment.

Br. BATES would do us and the public a favor, by forwarding the substance of his Dedication Sermon, for publication.

FOR THE CHRISTIAN INTELLIGENCER.

MEETINGS AT BATH.

Mr. STREETER—I have attended many meetings in this town, of late, and been much pleased to witness the love manifested to one another, and the concern expressed for the salvation of sinners. At one meeting, in particular, a great number exhorted sinners to repent and turn from their evil ways, and prayed for them with great fervency. At the close, they struck up an Hymn with great animation, and I joined and sung with them a number of verses, till we came to these words,

"The world must hear and know their doom,
Halle, Hallelujah!
The separation day is come,
Glory, Hallelujah!"

when I broke suddenly off, as I could not sing with them any further. Is it possible that christians can shout "Glory Hallelujah," in a future state, in seeing their fellow creatures doomed to endless burnings? Do such people realize what they utter? If those people really felt, as they professed, for perishing sinners, how could they at once unite in singing them away to eternal torment? Unless they pretended to a concern which they did not feel, must they not meet with a greater change, than they have yet experienced, to "be joyful and glad," on such a day of separation? But I charitably believe they meant better things than their Hymn expressed; for the exhortations and prayers appeared to flow, from hearts warmed by universal love and benevolence for sinners. SINCERITY.

MARRIED

In this town, by Rev. Mr. Ten Broeck, Mr. Henry Bailey to Miss Harriet Davis.

By the Rev. Mr. Ripley, Mr. John Pearson to Miss Mary Jones.

In Dover, N. H. Capt. Charles Baker, of this town, to Miss Caroline Hodgdon, of Dover.

In Springfield, Vt. on the 12th ult. by Rev. Mr. Loveland, of Reading, Dr. — CHASE to Miss ELIZA WALKER; and on the 19th, ult. by Rev. Mr. Bartlett, of Hartland, the Rev. DOLPHUS SKINNER, of Saratoga Springs, N. Y. to Miss GRATIA WALKER; daughters of Leonard Walker, Esq. of Springfield,

DIED

In this town, Mrs. Mary Peters, wife of Mr. William B. Peters, aged 55.—Mr. Nathaniel D. Hodgkins, aged 29. Mrs. Abigail Cobb, aged 87.—Mrs. Sarah Thomas, aged 53.—A child of Mrs. Sarah Richardson, aged 16 mos.—A child of Mr. Enos Merrill, aged 18 mos.—A child of Mr. Joseph Gardner.—A child of E. M. Corry, 21 mos.

In Salisbury, (Mass.) Sept. 25th, Capt. JONATHAN MORRILL, aged 64. It rarely falls to our lot to record the demise of a man, so highly and universally beloved by the large circle of his acquaintance. Capt. M. was esteemed by all, as one of the fathers of the town and vicinity. He was one of the most industrious, laborious and enterprising men in that quarter of the State. Having been well versed in scenes of both prosperity and adversity, he was not to be elated by the one, nor disheartened by the other. He was an extensively useful member of the community. To the laborer he offered employment, and to the poor and distressed, relief. He was an honest man, a good neighbor, a moral christian. During his decline of health Mr. M. expressed a calm and rational resignation to the will of God. He was a firm believer of Universal Salvation; adorned the doctrine in his life, and enjoyed it in sickness and death. He has left an affectionate wife and several dutiful children to mourn his departure.

In Salem, N. H. GEORGE T. son of Rev. Wm. Bell, aged 4 years.

"Oh, hast thou gone! dear lovely child?
Thou, who wast innocent and mild?
And hast thou gone, not to return,
And left us here on earth to mourn?
No more shall we those accents hear,
To which we turn'd the list'ning ear?
No more our infant George embrace—
Charm'd with the smile that deck'd thy face
But we have faith that soars above,
To realms where all is joy and love;
And we have hope to meet thee there—
With thee, God's blissful presence share."

Communicated.

Sacred Lyre.

HYMN

Sung at the Dedication of the new Meeting House in East Livermore, Sept. 8, 1825.

COMPOSED BY REV. ALVAN DINSMORE.

O! King of Heaven, whose boundless sway
Infinite worlds and realms obey!
While angels bow before Thy throne,
And all thy matchless glories own—

To Thee thy children, by Thee blest,
Have rear'd this House of heav'nly rest:
Here may Thy love our hearts inspire,
And warm our souls with holy fire.

Here may Thy glory be display'd,
In light of Heaven, without a shade;
To call from earth the mind away,
While here we "sing and praise and pray."

May virtue here her charms unfold,
More brilliant than the purest gold;
More pleasing to th' enraptur'd mind,
Than all the joys of earthly kind.

May Charity like dew distil—
With harmony each bosom fill;
O! may this grace which never dies,
Unite all hearts in lasting ties.

O! may Thy truth with power divine,
Live in our hearts—and glow and shine;
Till from this earth we pass away,
To bright abodes of endless day!

FOR THE CHRISTIAN INTELLIGENCER.

ELDER HUTCHINSON'S ADDRESS.

Samuel Hutchinson, a poor servant of Jesus Christ and a continual pensioner upon him: To those who profess christianity who are scattered abroad throughout the counties of York, Cumberland, Oxford, Coos, Lincoln, Kennebec, and Somerset; particularly those who are called Freewill Baptists, the Christian Band, Quakers, and more especially those who desire to stand free from sectarianism, sendeth greeting: wishing you health, and eternal salvation. I desire that ye be not moved in your minds at what you may hear concerning me; either on the one hand (if you feel ill disposed towards me) to rejoice as though I had fallen from the hope of the gospel: or on the other hand, to be cast down in your minds concerning me, as though I had forsaken the way of truth which I have much commended. No my friends; I feel this day as though Jesus is all to me, the chiefest among ten thousand, and altogether lovely. My change of views only serves to enlarge my hope in the gospel; to confirm my faith in the divine promises, and to fill my heart with the sweetest gratitude; and instead of making me a partisan, (that which I have so much testified against) it serves to confirm my former views on that subject.

But that you may understand my present views, how I came by them, and how long I have had them; I shall proceed to give you a summary account of my experience in this particular. Because I have been accused of holding universal doctrine at one time, and at the next denying of it, &c. &c.

Wherefore, I think myself happy, dear friends, that I shall answer for myself, touching all the things whereof I have been accused. Especially as I know many of you to be experienced in reasoning, and to have some knowledge of the holy scriptures: Wherefore I beseech you to read this communication patiently. My manner of life from my youth, which was at the first among the Freewill Baptists; and as they all know, which knew me from the time I professed religion, after the strictest manner, I lived a Freewill-Baptist.

And now I stand and am censured for the hope of the promise made of God to the ancient holy men. Why should it be thought a thing incredible with you, that God should finally over rule and forelay all the wicked devices of the children of men; His wisdom bring to naught all their foolishness; His love overcome all their hatred; His patience wear out all their rebellion; His goodness

finally, through Jesus Christ, overcome all their evil, and bring them all, in the present or future state, to a humble submission to his lovely sceptre; and to exult in adoration of that boundless goodness which had always determined, and in infinite wisdom had carried into effect, their redemption, in a way which they had not foreseen?

I verily thought with myself, as I had been brought up to think, that all those who die, without being born of the spirit while in this present life, must be endlessly miserable. Whereupon as I used to be very anxious at times about this point; sometimes tremendously fearing that I should finally fall from the love of God, and so be one of them; at other times I was anxious for the escape of others from the never ending storm. While endeavoring to ascertain the justice of such a torment, twenty years ago, or near that time, I began to have scruples in my judgment respecting endless misery from the following considerations.

The millions of the children of men who lived and died before the gospel dispensation, ignorant of God, and of his law, who have died without regeneration. The millions among the various nations of the world, during the reign of popery, or the dark ages, who died without the knowledge of the true God. The millions among the various Pagan and Mahometan nations, at the present day, who daily go into the other world in the same state. The millions of children who are old enough to know they have sinned, and at times feel guilty; but know not who they have sinned against, (for although the spirit of truth enlighteneth them, they know him not) and go into the other world in that state; together with those who have not common understanding. Will our infinitely good Creator suffer all those to be eternally in misery, without any offer or chance for salvation? It seemed to me that there could not be much efficacy in what our Redeemer had done, if all those must be eternally miserable notwithstanding: And I had no doubt of the pre-eminence of the Redeemer, and of course I soon began to doubt the certainty of endless misery. And although there were many scriptures which appeared as though they meant endless misery; yet as I thought, we possibly might not understand them rightly! So I considered eternal misery uncertain; and in a few years afterwards, I think about a dozen years ago, I considered it so uncertain that I left preaching it. Now you must understand from what I have stated that, a dozen years ago, I did not believe in a universal restoration; neither did I then believe firmly in endless misery; but at times I thought probably it was true; at other times, it seemed to me it could not be true.

Now it came to pass before that time, say about the year 1807 or 1808, I began to have doubts of the propriety of water baptism in the christian dispensation: and I underwent a serious exercise in my mind on that subject, which terminated about the year 1816, in "blotting out (from my heart) the hand writing of ordinances, that was against us, which was contrary to us, taking them out of the way and nailing them to the cross."

And while I was under the last named exercise, I was at times much perplexed on account of the divided state of those, who I considered the disciples of Christ; and after proposing various expedients, all which I found to be ineffectual, and viewing it a hateful thing, that christians should be so divided by parties or factions; I at length thought it best for me to be impartial, whether others would or not.

Accordingly, in the year 1816, (if my memory is correct) I called a meeting for that purpose, and declared my independence of denominations in matters of religion, and desired to bid an eternal adieu to that spirit which divides the brethren in Christ. And from that day to this (although I acknowledge myself often fallible) I have endeavored to shun divisions and causes of divisions as much as in me lay, and to follow peace with all men, especially those who bear the image of Christ.

Accordingly I left off building churches, viewing that man's church-building was the very nursery of this denomination division; as I also saw at the same time, from the New Testament scriptures,

that the church of God is a spiritual habitation which man cannot build.

Now I am accused as being uncommonly changeable in matters of religion. And with regard to that, let every one, who reads this, judge. I have been a professor of religion twenty and six years, and a public preacher near twenty three years. I was a regular member of the Freewill-Baptist denomination more than sixteen years, when I quit that particular connexion; I never joined any other to this day—neither did I leave them because I was impeached. No; every honest man among them, who knew the circumstances of that case, will testify, that I withdrew from them because of their *unchristian walk* as a body, which I strove for years to reform, but to no purpose. Moreover, these which I have named are all the considerable changes I have experienced, except the one which forms the present article; and besides I am very willing to acknowledge myself changeable; yes, I rejoice in it. Would the herb of the field ever come to maturity, if it should never change? Would the traveller make any progress in his journey, if he should never change his ground? Would the scholar make any proficiency in literature, if he would never allow himself to receive any new ideas in the sciences? Those people who condemn others for such changes, and glory in this, that they never have changed, would do well to remember that they are obliged to confess one of these two things, viz. Either that they always were infallibly right, or else, that they always were ignorant, and are determined to remain so, which I think is a pitiable dilemma.

Having made this short defence, I now return to my thoughts on endless misery, which I just now mentioned. I said I had left off preaching endless misery; and my manner of preaching in that particular was, to speak of the misery of the wicked in scripture language, as near verbatim as I could remember; for which cause, I suppose, I was not mistrusted as favoring the idea of a general restoration, until about seven or eight years ago. No person I think, ever questioned me, as though he mistrusted me, until about the time I removed from the town of Scarborough, to this town, which was a little short of six years. Neither did there appear to be much dissatisfaction among my friends who opposed the restoration, until within two years past.

However, previous to my removing from Scarborough to this town, I had progressed in ideas favorable to the restoration, almost imperceptibly, perhaps by the following means: A dear friend of mine, in the town of Scarborough, who believed in universal restoration, gave me a little book as a present; it was "The Spirit of Prayer," by William Law. Which, although in some sentences he seemed to preach eternal misery; yet in others he expressed ideas which I always advocated, and at the same time, he expressed the sentiments in such a manner that I could not see but that they were near, or quite conclusive to prove the restoration of all men.

(To be continued.)

ANECDOTE.

A flaming preacher once, after dooming nine-tenths of his audience to the shades of woe forever, asked what could have a worse appearance than a sinner in heaven? An attentive hearer replied, "A sinner in the pulpit judging sinners out of the pulpit, to endless misery!"

JUST PUBLISHED,

And received for sale at this Office—price 12 1-2 cts.

A SERMON, delivered before the Eastern Association of Universalists, at Wayne, July 7, 1825—By Rev. SYLVANUS COBB, of Waterville.—
"And the times of this ignorance God winked at; but now commandeth all men every where to repent: Because he hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead."—Acts xvii. 30, 31.